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lesson to be learned from epidemics is how to avoid them, not how to bring them on; and so with war; the question should ever be how to prevent it for the future, how to destroy the nidus in which its seeds germinate."

Some may say that it is impossible to abolish war, since it has been handed down to us as an old tradition. But is this true? Emphatically no! Many years ago it was inconceivable that dueling should ever be done away with. It was considered an honor; but now disputes are settled in a more friendly way. Courts have been established, and therefore stabbing and murdering are regarded as acts of barbarism. Since dueling has been brought to an end, why should not war, which is a dispute between two nations, be also brought to an end?

Besides, war is inconsistent with the teachings of the world's great moralists. Buddha taught his great lesson long ago that the people should not only refrain from killing one another, but that they should not kill even a smallest animal, unless it was to be used as sacrifice offered to a god. Christ's teaching is love and peace. If we profess to be Christians, we must live up as closely as possible to our Master's commandment. Violence cannot be overcome by violence. "Love your enemies" is the only weapon that can truly conquer an enemy. An eminent writer has recently remarked, "It is true in the broadest sense that perfect love casteth out fear, and that the man who refrains from exerting force upon his neighbor because he loves him is the least likely of all men to fear for himself. This courage which springs from love is the courage which differentiates the man from the brute."

Jesus said, "Peace be unto you." In another place, when our dear Lord was persecuted, he rebuked Peter, who tried to resist: "Put up again thy sword into its place, for all they that take the sword shall perish with the sword."

Christ said, "Bethink yourselves," and his warning is echoed by Tolstoy: "Let every man interrupt the work he has begun and ask, 'Who am I? Whence have I come and what is my destination?' In other words, let every man ask himself whether his mission on earth is one of killing or of loving his fellow men."

After all we must remember that war is but an engine, powerless in itself. Just as an engine needs power to run, war needs the human will to accomplish its work of destruction and ruin. Therefore war must cease when all men refuse to participate in it. Let me reëcho, "Bethink yourselves."

May the day of millennium come, when this world will be the garden of peace. We therefore ought to encourage education and religion. How far better will the world be if, instead of wasting the vast sums of money in maintaining armies and fleets, we invest the same amount in productive industries, and in establishing more moral institutions! Then, the love of brotherhood will prompt us to establish a supreme general government by whose court all international disputes will be settled. May the war of destruction and ruin be transformed into the harmony of love and peace.

In conclusion, since war leaves with us physical evils and moral defects, since it is inconsistent with the teachings of the great moralists, and since there are remedies for it, I feel that my proposition is proved.

The Moral Miasma of the Navy.

BY JOSIAH W. LEEDS.

The following paragraphs are taken from an excellent article by J. W. Leeds of West Chester, Pa., in the *Episcopal Recorder* for November 16, on "The Case of Midshipman Arrowood:"

"Is it possible to purify the navy 'of its moral miasma,' while its purpose is that of a preparedness to deal out death? What becomes of the moral law against profanity in the fierceness of mortal combat? To 'swear like a trooper' has long been a common saying. It is known that many who rank high amongst the world's great fighting men gave way to profanity in the heat of battle. One of the most prominent of the admirals of our own navy is popularly known as 'Swearing —.' At the naval battle before Santiago the Spanish admiral, who, when subsequently our captive, was lauded as a most perfect gentleman, had to permit (so he averred) the vessel's stores of wine and spirits to be given out without stint before the men would consent, or were stupefied and made brutish enough, to go to their posts. They drank the liquor while they served the guns. The scene on the doomed ships was described by eye-witnesses as 'a saturnalia of the damned.' Daniel Wheeler of England, a Quaker minister of wide experience during the last century, speaking of a ship of war on which, before his religious conviction, he was stationed as a midshipman, refers to it as 'a school which is not often equaled, and but seldom surpassed, for vice and immorality.' In the barracks or on shipboard, to handle the cards to kill time, and indulge in the excitement of winning or losing money, is a very common pastime of the men. One of the American admirals in the Spanish war, giving his testimony concerning the coolness and nerve of his men, said they 'could bet one another on shots, and lay odds in the midst of the horrible crashing.'

"It is, hence, apparent that the difficulties in the way of a midshipman or any other officer or enlisted man pursuing a consistent Christian life upon a ship of war must be many. The case of Midshipman Arrowood should be impartially investigated. Meanwhile, as commending the desirability of superseding the present barbarous way of attempting to adjust international disagreements by more enlightened processes, that shall be accordant with the Christian name, I quote the following late reflection by a citizen of London:

"'I have lately been reading, out of curiosity,' he says, 'Lord Wolseley's "Story of a Soldier's Life," written by himself, as I wanted to learn a little of the mind of those gentlemen who are engaged, at a crushing and scandalous cost to this country, in the noble profession, and, according to Lord Wolseley, in the glorious pastime of killing their fellows! I presume that Lord Wolseley is rated as one of the finest types of our fighting fraternity, and as he would impress us that he is a fervent Christian, I was somewhat taken aback to read admissions such as these: "It is only through experience of the sensation that we learn how intense, even in anticipation, is the rapture-giving delight which the attack upon an enemy affords. I cannot analyze or weigh, nor can I justify, the feeling. But once really experienced,

all other subsequent sensations are but as the tinkling of a door bell in comparison with the throbbing of Big Ben!" Again: "That 'war is a horrible thing' is a very nice heading for the page in a school girl's copy book, but I confess candidly that in my heart I always thoroughly enjoy it." And again: "I can honestly say that the dread I had — and it ate into my soul — was that, if killed, I should die without having made the name for myself which I always hoped that a kind and merciful God might permit me to win."

"And here we may properly rest our case, quoting only, in conclusion, from another book, where that valiant soldier of the cross who was commanded by Christ to sheathe his sword later said: 'Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.'"

. . . The chief effect of the recent visit of Admiral Prince Louis of Battenburg with a squadron of English warships will be to boom the already much too large navies of both countries. The long line of warships in the river at New York turned the head of many a fellow who lets other people exploit him and do his thinking for him. Many other people beside Irish-Americans wish that the charming prince had left his fighting craft at home.

One of our exchanges says: "Just after the peace treaty was signed at Portsmouth, all the plenipotentiaries being there and participating, Baron Komura, in a ringing voice, proposed the toast: 'To the peace of the world!' Under the circumstances we count this the most impressive toast proposed in modern times, perhaps in all time."

Pamphlets Received.

LA GUERRE ET LES CHRETIENS. By Paul Allegret. Paper presented to the "Synode de Normandie." Havre, France: Les Amis de la Paix.

A PLEA FOR ALPHABETIC REFORM. By Benn Pitman. Cincinnati, O.

EVIDENCE LAID BEFORE THE CONGO COMMISSION OF INQUIRY. Taken at several Congo villages, etc., together with a Summary of Events on the A. B. I. R. Concession since the Commission visited that territory. Issued by the Congo Reform Association, 4 Oldhall Street, Liverpool, England; also by the Congo Reform Association, Tremont Temple, Boston.

PLUS DE GUERRES. LE XX SIECLE, SIECLE DE LA PAIX. By Mathilde Petitpierre. Paris: La Paix par les Femmes, 117 Boulevard Saint-Michel.

FOR THE RAILROADS. Prepared by H. T. Newcomb, Bond Building, Washington, D. C.

CHILD LABOR IN THE UNITED STATES AND ITS GREAT ATTENDANT EVILS. By Felix Adler, Ph.D. Reprinted from the Annals of the American Academy of Political and Social Science, Vol. XXV, No. 3. Philadelphia.

DAS BUCH DES FRIEDENS. By Julius V. Ed. Wundsam. Revised. Introduction by Bertha von Suttner. Berne, Switzerland: Veukomm und Zimmerman.

KING LEOPOLD'S SOLILOQUY. A Defense of his Congo Policy. By Mark Twain. Boston: The P. R. Warren Co. Price, 25 cents.

COMMENT ET POUR QUOI LA FRANCE DOIT RENONCER A L'ALSACE-LORRAINE. By Leon Bollack. Paris: A. Taride, 18 Boulevard Saint-Denis.

VERS LE TRIOMPHE DU PACIFISME. By Gaston de Roy. Price, 25 centimes (5 cts.). Address the Author at Tournai, Belgium, Villa Irene, rue Soyier.

L'OPINION DU MONDE. Vol. I, Number I. Published at 30 Boulevard Pereire, Paris, France.

THE WAY OF PEACE. By W. T. Browne. New York: Wynkoop, Hallenbeck, Crawford Co.

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"He reread the book a second time, and, after asking me a few questions seemingly suggested to his mind by Captain Jinks's adventures, he recommended the book to some of his martial young friends and lost further interest in his military amusements. The boys dropped out one by one until finally there were none left to represent war in our neighborhood.

"The glamor and glory of war are not at present in his line; he will say but little about it, but, when induced to talk, shows plainly that his sympathies and thoughts are leading him in another direction."

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